The
Missionary Intelligencer.

VOLUME XXV. MARCH, 1912. NUMBER 3.

Entered at the Post-office at Cincinnati, O., as second-class matter.
Address all correspondence to the Foreign Christian Missionary Society, Box 884, Cincinnati, O.

Prayer the Supreme Need.

JOHN R. MOTT.

THE supreme question of Foreign Missions is how to multiply the number of Christians who, with truthful lives, and with clear, unshaken faith in the character and ability of God, will, individually or collectively, or co-operatively as a church, wield the force of intercessory prayer for the conversion and transformation of men, for the inauguration and energizing of spiritual movements, and for the breaking down of all that exalts itself against Christ and His purposes.

S. N. C. BISWAS AND WIFE,

Native Evangelist for Damoh, India, and Its District Since August, 1903.

Financial Exhibit.

The following indicates the sources of the receipts for the first four months of the missionary year:

	1911	1912	Gain
Contributions from Churches	125	277	152
Contributions from Sunday Schools	81	101	20
Contributions from C. E. Societies	152	138	*14
Individual Contributions	359	250	*109
Amounts	$25,424.97	$23,558.23	*$1,766.74

Comparing the receipts from different sources shows the following:

	1911	1912	Gain
Churches	$4,204.19	$9,124.06	$4,919.87
Sunday Schools	867.61	1,676.29	808.68
Christian Endeavor Societies	1,479.31	1,594.21	114.90
Individuals	8,383.23	5,375.45	*3,007.78
Miscellaneous	446.49	474.42	27.93
Annuities	9,925.97	3,850.00	*6,075.97
Bequests	118.17	1,563.80	1,445.63

*Loss.

Gain in Regular Receipts, $2,863.60. Loss in Annuities, $6,075.97. Gain in Bequests, $1,445.63.

It will be observed there has been a gain of 152 contributing churches. This is very encouraging. The gain in regular receipts is $2,863.60. Please note the large gain of $4,919.87 from the churches as churches. The Sunday-schools are doing well. But we regret to record a small loss from individuals and from annuities. Now for a great March Offering!

Send to F. M. RAINS, Secretary, Box 884, Cincinnati, O., who will return a proper receipt.

EDITORIAL NOTES

Take the offering!

Prepare for the First Sunday in March by much prayer.

The Church is a needless institution unless it is prepared to do great things.

Take the March offering on time, at 11 o'clock Sunday morning, March 3d.

One-tenth of our church members give nineteen-twentieths of our missionary money.

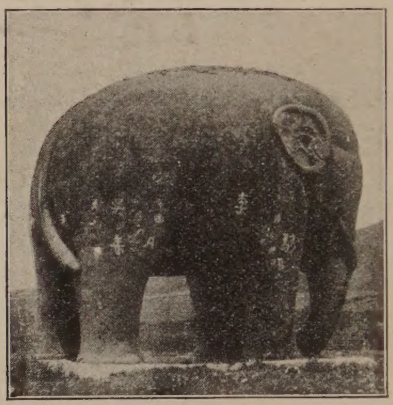
Let us be as conscientious in our giving of money as the distant workers are in giving their service.

The First Baptist Church of Dallas, Texas, gave $47,000 for Missions and Benevolences last year.

One of our greatest needs is for two

physicians for Africa. Who will go to this great field for us?

As goes the missionary offering, so goes the spiritual tone of the church. As we give out, God in fills.



Huge guardian image at the Ming Tombs, Nankin, China, 400 years old. The stones on top have been thrown there by mothers who think that a boy will be born to them if the stone thrown remains on top.

One of the first annuitants of the Foreign Society, Sade Danford, of Sabitha, Kan., died on January 17th.

The Foreign Society has recently received an annuity gift of $1,000 from a good friend in Akron, Ohio.

The present March offering will prove a milestone in the history of our people to mark their growth.

Miss Naomi Shively, of Newcastle, Ind., one of the annuitants of the Foreign Society, died on January 3d.

We are going to build this year, but will not forget the Foreign Missionary offering.—R. A. BENNETT, Converse, Ind.

Last week the Foreign Society received an annuity gift of $5,000. This is the third gift of that amount from this friend. He also gives liberally to the General Fund.

Let us all get a hand on the line on March 3d. The missionaries have gone down into the fields; it is ours to hold the rope for them.

THE MISSIONARY INTELLIGENCER commands the intellect, reproves the conscience, and expands the heart.—C. M. SMAIL, Greensburg, Pa.

News comes that all of our workers in China have been able to resume their posts. The work is broken, of course, because of the Revolution.

Miss Rosa Tonkin, Shanghai, reports twenty-four baptisms during the Christmas season in Shanghai, and four of these were from her day school.

I hope to make this the largest offering the church has ever taken. We are going to put forth an extra effort.—H. C. CONNELLY, Minneapolis, Minn.

You will be interested in reading J. A. Wharton's interesting article in this issue, "The Devil and Foreign Missions." The grim irony of the essay is convincing.

The price of one battleship ($12,000,000) would build five hundred churches in mission lands and support a missionary and family, with all incidental expenses for each, a year.

Please do not defer the March offering for any trivial excuse. It is a time for action. It is a time for *robust* action. It is a time for great things. It is a time for faith and daring.

A friend in Iowa has sent the Foreign Society $1,000 on the Annuity Plan. Those fifty years of age will find this a splendid method for permanent investment and for doing good with their money.

The first Sunday in March is your opportunity to plant the cause of Christ in the uttermost parts. Through the Foreign Society you can invest God's money in a dozen distant fields. The channel to convey your gift and change it into souls won is ready if you will use it.

We give nothing to the missionary society. The organization is simply the reservoir that collects the thousand rivulets of missionary offerings to concentrate them in large streams of well-directed power.

Russell Thrapp, minister of First Church, Los Angeles, Cal., writes: "Brother Ogden spoke for us last Sunday. His message has done us good. We expect to raise this year $1,300 for Foreign Missions."

Brother Shah, one of our native Indian evangelists at Harda, India, gave $20 from his savings to help on the deficit of the society recently. This is certainly a generous gift from this good man. His salary is very small.

The Christian Endeavor Society at Kalamazoo, Mich., is taking the course of Mission Studies in "Ten Lessons in World-Conquest." Fifty young people are studying this book. It is done as a regular part of the Endeavor services.

A friend in West Virginia sends an annuity gift of $100. This is the second gift from this person. The society will receive gifts and pay annuities on the same, providing the gifts are $100 or more and the giver is fifty years of age.

Miss Mary Rioch, missionary of the Foreign Society, Tokyo, Japan, conducts a primary school of 225 pupils and two kindergartens; one of 48 pupils, and one of 28 pupils. Her life is a constant witness to Jesus Christ and his redeeming love.

Our senior secretary dedicated the new house of worship at Elliott, Iowa, Sunday, February 4th. D. S. Thompson is the splendid pastor. This church is a Living-link in the Foreign Society. They support A. E. Cory at Nankin, China.

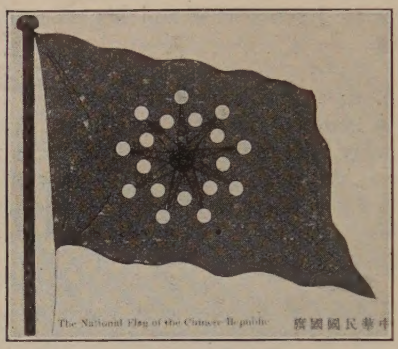
J. C. Ogden and wife, the hero and heroine of Batang, were met at the *S. S. Nippon-Maru* by a number of friends and a large amount of mail. The welcome was most hearty. About March 15th they will reach their home near Carlisle, Ky.

Merritt Owen, Falmouth, Ky., is working hard to make Pendleton County a Living-link in the Foreign Society. There are a number of small churches throughout the county, and this will prove a unifying and quickening influence among them.

We are glad to report that the splendid hospital at Nantungchow is completed. Dr. Poland has done excellent

Medical Missionary Conference at Battle Creek, Michigan, January 2d-5th.

work in its construction. It will be remembered that C. C. Chapman, of California, gave $5,000 for this enterprise. A good investment.



The new flag of the Chinese Republic which is taking the place of the old national dragon flag. The background of the flag is red.

C. R. Stauffer, of Syracuse, N. Y., writes: "One of the young ladies who subscribed for the MISSIONARY INTELLIGENCER said she sat up until midnight the other night and read it through. She works hard in the pottery all day, so you know she was interested."

H. H. Jenner, Springfield, Ill., says, "There are none more worthy of honor than those who have given their lives to the evangelization of the utmost parts of the world, and Dr. Macklin is a conspicuous example of those whose eminent ability has been unselfishly given."

E. R. Moon, of Bolenge, who went out from Oregon, will be home on his furlough in time to speak to the Oregon State Convention. The brethren in that State will give him a most hearty welcome, and they are looking forward to his coming with high expectancy.

President A. McLean has conducted a great rally campaign in the West and Southwest. The severe cold has not in the least cooled his enthusiasm for the world's evangelization. He is as alert as a boy and as determined as a Paul. He is the incarnation of the apostolic passion of preaching the gospel to the whole creation.

We have received a neat little booklet entitled "Where Are Our Dead?" from the pen of W. H. Book, of Columbus, Ind. It is a helpful, tender little book. Brother Book has done a very worthy thing in preparing this little volume to present to those who have lost loved ones. He is one of our leading missionary men.

Miss Emma Lyon, who conducts the large Girls' School in Nankin, China, says her head Chinese teacher, who had been with her some fifteen years, was killed during the siege in Nankin. He was always a great help to her. She does not know where she can find another to take his place.

Miss Lavenia Oldham is arranging to return to Japan after a delightful furlough. She has been a missionary in Japan for almost twenty years. She commands large influence in Tokyo, especially among the students. The Central Church, Lexington, Ky., I. J. Spencer, pastor, supports her.

From *Missionary Survey*.

Comparative size of population of China and the United States.

The February number of *Christian Men*, the organ of our National Brotherhood of Christian Men, is, we believe, the best issue yet published of that wide-awake magazine. The number mentioned is devoted to Foreign Missions and will do great good in the preparation for the March offering.

This is high noon in the missionary cycle. Never in the history of the world were there such opportunities as now confront the church. Distance is eliminated, barriers are down, nations are changing, the gospel has vindicated its power, workers have been tested, and the church is able. All is ready. Christ stands expectant.

The National conventions meet this year in Louisville, Ky., October 15-21. The brethren in that city are busy making ready for a great convention. They are planning for no less than twenty thousand delegates. The hospitality of Kentucky is well known; the brotherhood of Louisville always meets the expectation of the most exacting. Begin now for the splendid occasion, which will be both instructive and inspirational.

In our annual report we stated that Cameron and the churches in Marshall County, W. Va., constituted a Living-link. This was an error which we regret. The church in Cameron, W. Va., alone gave enough to constitute it a Living-link without the other churches in the county. Cameron is to be congratulated upon her splendid liberality. The other churches in the county also do well.

A missionary reports a Bible Institute being conducted at Pyeng Yang, Korea, in preparation for revival services. About two hundred attended the prayer-service at three o'clock each morning. Our senior secretary spoke at a regular Sunday morning service in this city when there were twelve hundred Christians present, and each was armed with a Bible and a hymn book, and both were faithfully used in the service.

Philip H. Gray and wife, of Michigan, have assumed the support of D. E. Dannenberg at Nankin, China. This is the molding of another important Living-link. In this case it is not a church, but a good man and his consecrated wife. D. E. Dannenberg is one of our growing and useful men. We have scores of men who might support a missionary each if their attention were called to the great privilege and splendid advantage.

Please send your March offering Monday morning, March 4th, to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio. Be careful to give local name of the church, as "Bethel," or "Sixth Street," when different from the post-office. Be careful, please, to use the return letter sent out by the Foreign Society when convenient. State also whether the offering comes from a church, Sunday-school, Endeavor Society, or an individual. Let us remember

A dragon procession—one of the features of old China.

the apostolic injunction, "Not slothful in business, fervent in spirit, serving the Lord."

The fourth annual Medical Missionary Conference, held at the Sanitarium in Battle Creek, Mich., during the early part of January, attracted a large body of missionaries now at home on furlough. The conference proved to be attractive and profitable. The presiding officer was Rev. Lemuel C. Barnes, D. D., field secretary of the Baptist Home Mission Board. The program embraced nearly fifty speakers, including many missionaries of prominence, and the meetings were very largely attended. These conferences seem to be an increasingly strong auxiliary of the cause of Christian missions.

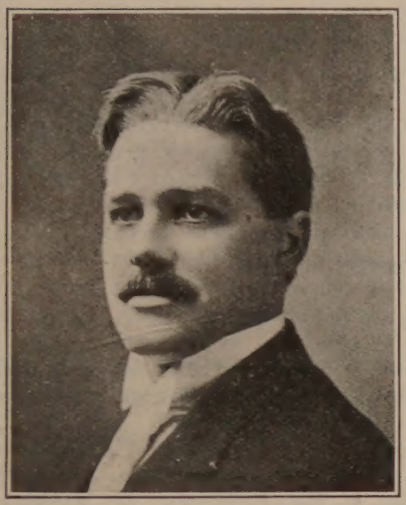
John P. Sala, of Dayton, Ohio, writes: "That last INTELLIGENCER is a wonder for missionary information. It has given me a whole headful of ideas to work out for March preparation. Our small Missionary Training class is stirring a lot of missionary enthusiasm. They unearthed a missionary library of twenty books that had been in hiding since before my coming here, and missionary books are being read with a new interest. Some of our folks are finding out that the best literature, as well as the most fascinating, is to be found among the missionary volumes."

We wish to commend heartily the Sunday-school Missionary Program provided jointly by the American Christian Missionary Society and the Foreign Christian Missionary Society. These are used monthly in a great number of the schools with excellent results. The program can be rendered as an opening or closing exercise in about fifteen minutes. They are for use once a month, preferably on the first Sunday of each month. We believe this simple plan, which can be followed in any sort of a school, will aid much in at least the beginnings of missionary education.

Secretary E. W. Allen has been holding a long series of missionary rallies throughout the Eastern and Central States. He has had with him H. P. Shaw of China, and Chas. P. Hedges of Africa. The interest has been at high tide. Brother Allen is a genius in a missionary rally. He knows how to build up a missionary day by successive, cumulative stages, until when the night comes the atmosphere is electric with missionary enthusiasm. His untiring, business-like campaigns have done much to deepen the interest in world conquest.

The following from Arthur Braden, of Syracuse, N. Y.: "I read 'Ten Lessons' in practically one sitting, and it afforded interesting reading, although many of the facts it contained were, of course, familiar. In the introduction it is specified that no claim is made as a literary production for the book. The little volume is very well written, nevertheless. I like both the arrangement and the scope of the work. It is a practical digest of the history of foreign missions, with a special emphasis of our own particular part in that great movement. Its conciseness makes it eminently practical as a mission study textbook. I shall work it into the missionary meetings of our Christian Endeavor Society as a basis of study once each month."

Are you trying to increase the INTELLIGENCER subscription list in your congregation? The magazine is indispensable to all who wish to keep in vital touch with the work of the Church of Christ in mission lands. We are receiving many letters of commendation concerning the INTELLIGENCER. These are appreciated deeply. But are you taking advantage of the opportunity to get this magazine in the homes of the people? The regular subscription price is fifty cents a year. Wherever five subscriptions are sent, however, we will make the price twenty-five cents a year. Each copy mailed separately if desired. *Send in a subscription list.* We believe, if the INTELLIGENCER could go into all our Christian homes, that it would do much to revolutionize our interest in world evangelization.



A. W. FORTUNE,

Minister of the Walnut Hills Christian Church, Cincinnati, who has been chosen to take the part of David Livingstone in the "Pageant of Darkness and Light," to be given in connection with the "World in Cincinnati," March 9th to April 6th. Mr. Fortune's part is the most important in the Pageant.

LEPROSY IS N'T A PLEASANT SUBJECT.

There are plenty of more entertaining things to read and talk about, it is true, but the little program for Leper Mission meeting, recently issued by the Mission to Lepers in India and the East, is a most interesting and attractive outline of the way in which help can be given and is being given to the lowest class of earth's citizens.

Young People's societies, missionary societies, or missionary committees are invited to send for one of these programs; to learn about the good results already obtained from benefactions of Christian compassionate people to the lepers of the world; to learn how inadequate are the funds at hand to care for the present needs, and to learn how easy it will be to help a little these living dead.

The program is sent without charge. It tells in an attractive and educational manner the claims of this interesting philanthropic endeavor. Four papers are included in the program, with appropriate Scripture suggestions, music selections, and an opportunity for an offering, which, however small, will be gratefully acknowledged, and however large, may be used to advantage.

For a program or further information address W. M. Danner, Secretary, U. S. A. Mission to Lepers in India and the East, 105 Raymond Street, Cambridge, Mass.

THE VALUE OF A SEPARATE MISSIONARY TREASURER.

This point can not be emphasized too strongly. Each church should have, besides the regular church treasurer, a missionary treasurer, whose business shall be to look after the collection and disbursement of all missionary funds. There are several reasons for this. The following are some of them:

1. The regular church treasurer has enough to do in handling the current expense funds without burdening him with the extra work of the missionary money.

2. A regular missionary treasurer will be deeply interested in seeing that the missionary obligations are met, while, if the matter is left in the hands of the regular treasurer, the pressure of current expense needs may cause him to neglect the missionary offerings.

3. The separate treasurer for the mission money does away with the danger of the two funds getting mixed, or the greater wrong of appropriating money sacredly given for missionary purposes for current expenses.

4. A separate missionary treasurership distributes responsibility and develops stewardship qualifications in the life of an extra person.

Have you a missionary treasurer in your church? If not, would it not be wise to choose one?

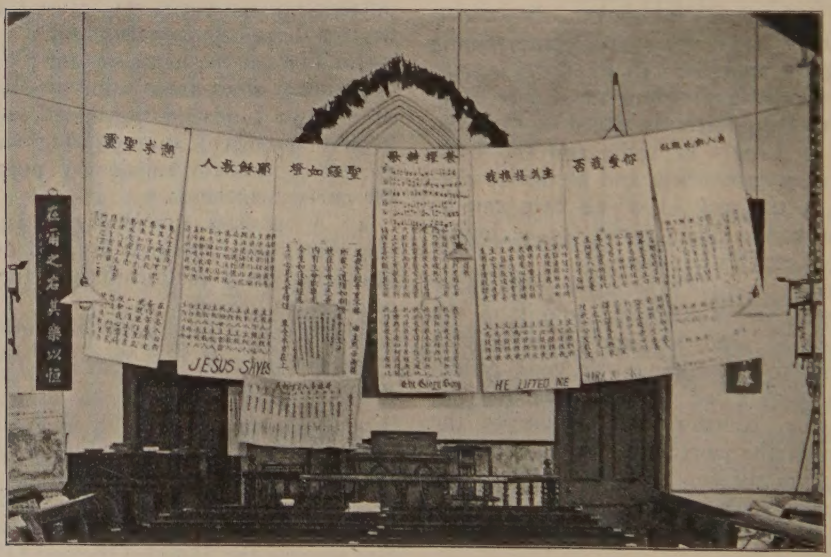
SUPPLEMENTARY WEEKLY GIVING FOR MISSIONS.

Those churches where weekly giving has been introduced will find it best to also observe the March Offering Day as before. If this is not done, many offerings are lost. Many people will not subscribe to missions by the week, especially when the weekly plan is first introduced; and if there is no observance of the first Sunday in March and no appeal for an offering, they do not give

anything for Foreign Missions. Besides, the observance of the day is needed for missionary education and to present the matter so that those already contributing may increase their offerings. Unless the weekly giving plan has been introduced through a careful, earnest, every-member canvass, the number of those giving will not be nearly so many as when the offering is observed on a given day. Weekly giving should be supplemented by the regular March offering, at least until the systematic contributions spread over the whole congregation. Even then there are nearly always friends outside the congregation who will give when a stated appeal is made.

CHRISTIANITY'S PART IN THE NEW CHINESE REPUBLIC.

On January 1st Dr. Sun Yat Sen was inaugurated provisional president of the New Chinese Republic. The first official act of the new president was to change the Chinese calendar and make it conform with that of Christian nations. Dr. Sun received his early education in a mission college at Hong Kong, China. He has marked Christian sympathies. We understand that the provisional vice-president, General Li Yuan Heng, is an earnest Christian man of strong convictions. Dr. Wu Ting Fang, the new minister of justice, received his early education in a Christian school at Canton, China. He is not an avowed Christian, but his sympathies with Christianity are very marked. The chief of staff of the revolutionary Chinese army, General Hsu, last year sent two of his sons to the University of Nankin, a union Christian school, in which the Disciples have one-third interest. Can any one measure the influence of the above leadership in shaping the new China?



Christian Hymns in Chinese used in Drum Tower Church, Nankin, China.

EDITORIAL

The Crowning Service.

The crowning service in the present agitation for the evangelization of the world is taking the offering on March 3d. This can be made in every church one of the most delightful and altogether stimulating occasions of the whole year. Indeed, it is in many churches. They look forward to it in the most joyous expectancy.

Taking the March Offering is the expression of the church's interest in the world's evangelization. This gives it meaning and emphasis and over-mastering importance.

This action is not to please or in any way benefit a few souls on this side of the oceans of the world; but its great significance, under God, centers in the material support of the missionary force on the field that must be fed and clothed and housed while they preach the gospel.

Our missionary body was never before so tried as just now. War, and pestilence, and famines, and broken health, and even death, and separated families and poverty are all combined in one of the very severest tests. But not one word of complaint comes from those who are doing service. They only ask the churches at home to enter more fully into the joyous fellowship of real daring that has thrilled and enriched their own lives.

The program for all the services on March 3d should be thoroughly thought out. Every step taken should be arranged before. Nothing should be left to the impulse of the moment or to mere accident. A conference should be held by the deacons before the morning service, and every detail pertaining to their duties should be arranged. Of course, the preacher will be thoroughly equipped for his supreme task. "Prayer and pains" are words to be especially emphasized.

The service should have life and unction. It should be launched upon a high spiritual plane, but entirely free from stiffness and mere formalism. Aim to make it a great spiritual event.

It is a time to plan for large things. We are a rich people and growing in wealth daily. We are in danger of being overwhelmed and drowned by the unparalleled material prosperity that characterizes the whole country. Every member should be asked to give something. There should be no exception. Let the poor give out of their penury. Ask the well-to-do and the rich to give up their

abundance. If some should give $10,000, it would not be too much. We should put God to the test. Let us rejoice together in a common fellowship of liberality. The liberal soul shall be made fat. The liberality of March 3d should be gauged and measured by the Cross. This is the final and supreme test.

Remember the eyes of the world are upon us. Not only so, but God is standing over against the treasury. Every missionary and every evangelist throughout the world-field, numbering nearly one thousand, are anxious about this day and its final results. Our plea is on trial. The world is wondering what we mean by the expression, "Where the Bible speaks we speak." Let us with united step, with oneness of purpose, with oneness of heart, demonstrate to the world that we are at work restoring the Apostolic Church in teaching and real practice.

The Missionaries As Peace Makers.

Long after the revolution has passed in China, the part which Dr. Macklin and Dr. Osgood had in saving their respective cities of Nankin and Chuchow from destruction will be vividly remembered. Surely the influence of these two men, when other influences were unavailing, bears splendid tribute to the power of medical missions.

During December the city of Nankin, China, was being besieged by Chinese revolutionary soldiers. Their army numbered forty thousand. Inside the city were the soldiers, six thousand of them, who were loyal to the throne of China. As the outside army fired into the city, much property was destroyed and many people killed. There were about forty missionaries in the city. Our own people have fourteen. The officials ordered all the missionaries and other foreigners to leave. Dr. Macklin and Mr. Garrett, another one of our missionaries, begged to stay and care for the wounded soldiers. They did the Red Cross work and treated the wounded soldiers in Dr. Macklin's missionary hospital. The fighting became more terrible, and many were killed on both sides. The revolutionary soldiers through their general demanded that the government soldiers inside the city surrender. They refused. Finally the revolutionary general sent word that the final siege and destruction of the city and its inhabitants would begin at 8 o'clock the next morning. The United States vice-consul, the Japanese consul, and other great men conferred with the two opposing generals and tried to bring peace. They could do nothing. The generals would not listen. Then Dr. Macklin got in his effective work. He got the general inside the city to offer to surrender if peace terms could be made. He took this general, together with Missionary Frank Garrett and the American vice-consul, and started for the revolutionary camp outside the city. It was 4 o'clock in the morning. They took a lantern and walked a long distance on top of the great city wall. They were fired upon by the soldiers, but kept right on. At daylight they climbed down from the wall and approached the revolutionary army with the American flag and the white flag of peace. Dr. Macklin brought the two generals together and made peace. The city was surrendered, the revolutionary army marched in, and not a life was lost.

Dr. Macklin was able to do this because he was a missionary, and both sides trusted him. He had preached to thousands, he had healed people in his hospital, and the Chinese had learned to love and respect him.

A similar service to the city of Chuchow was rendered by Dr. Elliott I. Osgood, our missionary there. Before Nankin was surrendered to the revolutionists, one of the Manchu generals, with several thousand of his troops, escaped from the city. They marched rapidly through the country looting and destroying as they went. The little city

of Chuchow lay directly in the path of these ruthless marauders. As they approached Chuchow the city was panic-stricken. A hurried conference of the city's leaders was held in the Tisdale Hospital, which had become the advising center during the trials of the city. Dr. Osgood volunteered to visit the approaching revolutionary army and try to save the city. He was let down by a rope over the city wall. He traveled several miles to the Manchu army and prevailed upon the general to turn aside and leave Chuchow unmolested.

"The World in Cincinnati" and Mission Study.

Never before in Cincinnati have so many people been studying missions. The preparation for "The World in Cincinnati" Missionary Exposition has provided an incentive to mission study of the most unusual character. There have been organized about 240 training classes of stewards for the Exposition, and more than five thousand text-books on missions had been sent out to the members of these classes from the office of "The World in Cincinnati."

In 220 churches of Cincinnati and vicinity the stewards have been carrying on preparation for service in the Exposion for six weeks, under the direction of trainers who studied in normal classes in December. Many churches which have enrolled a large number of stewards have several classes. After spending eight weeks in thus preparing for service in the Exposition, and then four weeks more imparting to curious visitors the missionary information which they have absorbed, it does not seem possible that any of the stewards will ever lack in interest for the work of Missions.

Comprehensive plans are being made for the demonstrations of native life in the various scenes and sections of the Exposition. These demonstrations will show to visitors incidents of official and home life and will illustrate the native worship and the work of missionaries.

The enrollment of stewards for the Missionary Exposition has gone considerably beyond the five thousand called for. About three thousand singers are also being trained for participation in the "Pageant of Darkness and Light" to be held in connection with the Exposition.

The Flight of Our Missionaries from Batang.

The story, on another page, of the escape from Tibet of James C. Ogden and wife, Dr. William M. Hardy, and Baby Ogden, is one of the most remarkable in missionary annals. It reads like the experiences of the Apostle Paul. Our Tibetan work has been sacrificial from the beginning. No one who heard her can forget the thrilling story of Dr. Susie Rignhardt, as she related her escape from Central Tibet after the death of her child and the murder of her husband. That story, with her appeal for dark Tibet, stirred our people deeply and made our work in that remote field possible. Neither will we forget the brief service of Dr. Zenas Loftis at Batang and his little white tomb which marks the way to Lhassa. Near it also is the newer grave of little "Jimmie" Ogden. Since the establishing of the work in far Batang, with the little group of workers there, the element of real physical danger seemed to have passed. However, the Chinese revolution, with its attendant disorder and anarchy, brought a new peril and the necessary flight of our workers.

Those who read the story of their journey across China, as Dr. Hardy and Mr. Ogden tell it, will notice that nearly all the terrible details are left out. These brave missionaries who have suffered so are glad to forget the frightful ordeal through which they passed. We can not refrain the wish, however, that they had put the hard part in. Not that any curiosity should be satisfied; God forbid! But that those of us who have enjoyed the safety and comfort of the homeland might know, and therefore have larger fellowship in the suffering

of these dauntless ambassadors of the Cross.

Our greatest wonder is that Mrs. Ogden was able to endure the hardships and dangers and the terrible scenes on the way. We quote from a personal letter which Brother Ogden wrote and sent with the article published elsewhere. It will reveal something of the inner experiences of that terrible journey. "I have left out details that would make the story long, details which had in them much of blood and murder, robbery and plunder, executions, destruction of property and loss of life. People can read between the lines. I would like for us to forget the days of awful strain. There were days and days that we did not know what the next day would bring forth, or even the next hour, but we all tried to be calm, knowing that in life or death we are the Lord's. I do n't know how Mrs. Ogden stood it all so well. Awful sights and rumors of death and destruction did not upset her even once. It is marvelous for a woman in her delicate condition. We are most thankful."

Then he adds (he is writing from Los Angeles): "We are very happy to-day. This morning at 5 A. M. a new boy came into our family. His name is Walter Harold. He is the greatest blessing that could come to us now. A new hope, a new love, a chance to forget the past, of which there has been sunshine and shadow. Mother and son are both doing fine, and the First Church people are fathers and mothers to us. Brother Thrapp is so kind. We love them all dearly."

Although the missionaries were obliged to flee for their lives, yet the work at Batang is not abandoned. The property, the native Christians, the impress of the gospel is there. Mr. and Mrs. Ogden's furlough was due. As soon as things quiet down in China, Dr. and Mrs. Shelton, Dr. Hardy, and H. A. Baker and wife will proceed to their work. They are anxious to go. After the rest of a much-needed furlough Mr. and Mrs. Ogden will no doubt set their faces toward Tibet, where their work and their love is.

Benefactions in 1911.

The gifts to different benefactions in the United States in amounts of $5,000 or more aggregated, it is said, $150,000,000. This total was never exceeded except in 1909, when the aggregate approximated $175,000,000.

Andrew Carnegie has during the past year given away more than $40,000,000. His largest gift was $25,000,000 to the Carnegie Corporation of New York, especially organized by the Legislature at Albany to carry on the Iron Man's charity.

Mr. Carnegie, who is now a little more than seventy-seven years of age, has given to the public more than $221,000,000.

John D. Rockefeller's publicly announced gifts this year have amounted in all to $3,000,000, of which $1,315,000 were to the University of Chicago, and $100,000 to the Rockefeller Institute for Medical Research in New York City. The rest was to colleges far West and South.

Frederick C. Hewitt left $200,000 to the Post-graduate Medical School and Hospital and $2,000,000 to the Little Day Nursery, both New York institutions.

John Pulitzer left more than $3,000,000 to public uses.

The missionary societies of America reported that their gifts have exceeded $13,000,000 during the year.

The colleges have been large gainers through the generosity of their wealthy graduates. Columbia University received $2,535,000, Harvard and Princeton Universities were left more than $1,700,000 apiece, and Chicago, Yale, and Johns Hopkins Universities inherited more than $1,000,000 each.

The crusade against tuberculosis got a lift to the extent of $2,000,000 from James A. Patten, of Chicago.

The Presbyterian Hospital in New York received nearly $3,000,000 from the estate of the late John H. Kennedy.

Prominent women were large givers to public purposes. Mrs. Russell Sage provided $300,000 for a new dormitory at Cornell University and $400,000 for other purposes.

Mrs. Rhineland King, of Great Neck, Long Island, provided $1,500,000 for church charities, and $700,000 was given for the same purpose by Mrs. Mary Lathrop Peabody, of Boston.

Mrs. Emily H. Moore, of New York, gave $500,000 to charities and colleges.

Mrs. Emily Yarnell, of Philadelphia, left $500,000 to St. Clement's Protestant Episcopal Church, in that city.

Mrs. E. H. Harriman gave $200,000 to the hospital department of the Southern Pacific Railroad Company and $125,000 to Yale University.

Dr. D. K. Pearson, of Hinsdale, Ill., found he still had some of his fortune left, and he celebrated his ninety-first birthday by giving $300,000 to charity.

R. A. Long, of Kansas City, besides many other large gifts, made possible the Christian hospital in Kansas City with a gift of $100,000.

The Terrible Famine in China.

The suffering in the Yangste Valley defies description. Our missionaries are in the center of the affected region. To the floods and destruction of the rice crops last summer, has been added the devastations of the Revolution. Millions are destitute. Thousands are dying from cold and hunger. Our mission centers are surrounded by tens of thousands of famine refugees, living in improvised grass huts and begging pitifully for bread. Pestilence is now adding to the suffering and death of the people. Our own missionaries are on the Famine Relief Committee, and aid in the distribution of funds. The Foreign Society has been forwarding famine gifts. Any money that comes in will be sent direct to the Famine Relief Committee through our missionaries who serve on it.

Our religious papers have also issued a call. Gifts can be sent direct to them. Money so sent will reach the same Committee. This call is in unison with the united action of the representatives of the Foreign Boards of America, recently assembled in New York City.

In our comforts may we remember the starving in China. These offerings should in no wise interfere with the March Offering for Foreign Missions, and we are sure they will not. These gifts should be over and above the money given for the support of the missionaries and their needy work. Such a time of distress calls for the exercise of self-denial and for expressions of gratitude to God for our land where famine and pestilence are unknown.

CONTRIBUTED ARTICLES

A Perilous Flight from the Tibetan Border.

How Our Workers Escaped from Batang.

J. C. OGDEN AND DR. WM. M. HARDY.

Eliminating description of scenes of assassination and murder of officials in various towns and villages in a sixty-day flight from Batang, in Eastern Tibet, to Haiphong, in French Tonk King, and of scenes of carnage, resulting from battles between Chinese revolutionists and hostile bands of wandering brigands, and the bloody executions that happened almost daily along our path, we contribute the following story of our miraculous escape:

THE DAWN OF DANGER.

Batang is twenty-nine days, by chair and horse, west of Chentu, and the most direct route to Batang is through the provincial capital, via Ya Chow, Tachienlu, Hokow, and Litang. North of Batang is the Derge District, to the west the Sanghai robber tribes. On the east are the Litang and Cholla people. East of Derge are the Kanze and Dawo Tibetans. West of Sanghai is Chamdo and Bomi. The eastern border of Tibet is Tachienlu, over four hundred miles east of Batang. Tachienlu is the capital of the Jala District and is two thousand miles west of Shanghai.

Less than a year ago Chao-er-fong, then commissioner of the Tibetan border, "conquered" Sanghai, and after-

Mr. and Mrs. J. C. Ogden and babe on landing at San Francisco, after their long journey from the Tibetan border.

wards returned to Batang, from which place he went in May to Chentu to take over the vice-royal seal. The other districts mentioned had been brought under Chinese control formerly. Many of these tribes had been under native princes, or "tousas," who controlled their people subject to the wishes of the Chinese officials, but many of these tribes remained independent and hostile. As Chao-er-fong left the Tibetan border he called upon these tousas for their seals (probably intending to present them to the Chentu Museum). Some of the tousas hesitated, and when the revolution started at the capital, the Chinese border army was withdrawn and most of the natives renewed their efforts to drive out the Chinese civil officials. The Dawo officer was bound and taken into the lamasary—the Hokow man to the top of the mountain, the Litang "Da Ren" (every Chinese, regardless of rank is called "Da Ren," and his Tibetan wife is a "Tai Tai") was severely whipped just outside of his city. Others were reported murdered, and small squads of Chinese soldiers massacred.

Preparing for Flight.

The first word we had of the revolution was the cutting of the telegraph line at Chentu. Then town after town, nearer and nearer Batang, was entered and the line of communication shortened. The soldiers who were going out joined the revolutionary forces as soon as the "enemy" was seen; so we did not fear the army unless some of them should be held in Batang to protect Fu Wha-fong, the imperial commissioner of Tibetan border.

On the afternoon of October 11th, two hundred soldiers *en route* to Tachienlu from Batang entered the Litang Yamen and demanded 4,000 rupees (taels, 1,280; gold, $1,000), and the official paid it after they argued the case sufficiently to satisfy him of their great need.

Messrs. Cunningham and Clements, of Tachienlu, had arrived in Batang that day. They left Tachienlu with the French consul general, M. Bons d'Ante, and the Catholic missionaries, but had traveled faster than the remainder of the party, who were hoping to return to Tachienlu soon, or at least remain at Hokow. As soon as we heard of the Litang affair we decided to start for some Yunnan town. A call on the local official resulted in his advising us to go at once, and as we had been able to secure no money for a few months, he let us have what we wanted.

We hurriedly packed food, bedding, medicines, and clothing, and left Friday morning, October 13th. In our party were Messrs. Cunningham and Clements, J. H. Edgar, wife, and children; James C. Ogden, wife, and child, and Dr. Hardy, three native evangelists, three cooks, a coolie, and a Chinese teacher. One of the saddest days of our lives was this. Mrs. Ogden, soon to become a mother, placed her trust in her Heavenly Father and, with little Ruth, fled for her life. It was suicide to remain, but the Batang people were our loyal friends.

Down the River and Over Mountain Passes.

The first day we traveled forty li (a li is one-third of a mile) to a village named Ley, or Lipa, which is situated on the Yangstze. Here we took skin boats and went down the stream for fifty li. Our party being large, and needing forty odd beasts of burden, we divided into three sections and intended to make the journey that way.

Leaving the Yangstze on its right bank, we rested on higher ground each night until we crossed the watershed and entered the Mekong Valley. The dividing pass, the Ja La, is 14,200 feet high (and the pleasure of crossing was increased by a wind and snow storm). That day we traveled a hard ninety li and rested twenty-five li from Yengin, or Yakalo (elevation 9,000 feet). The next morning we reached Yengin, called on the French priests, the officials, and some merchants whom we knew at Batang. All was quiet, apparently, but the Chinese who were not tied down were moving out, quietly, after dark. The government had recently taken charge of the salt wells here and given the natives a cause of complaining.

Mr. Cunningham determined to re-

main at Yengin, but later decided to return to Batang.

The Dangers of a Mountain Shelf Road.

Our course was now along a shelf on the mountain side. More than one thousand feet below was the Mekong, into which a rock could frequently be thrown or kicked by the horses. Around the spurs of rock were bridges projecting over the edges of the cliffs. Often we would leave the river, going several miles up small valleys and returning to a point a few hundred yards lower down the large stream. On one occasion a mule fell over the edge of a cliff, mutilated himself, and soaked Dr. Hardy's clothing in the river below.

Five days of this travel and a little change of course to the east took us to Atuntsa—elevation 11,200 feet. Here we saw our first English-speaking foreigners, Messrs. Ward and Parronne. Two days' rest, and we were off again with new soldiers. An hour's travel brought us back to the Mekong shelf-road, which we followed for seven and a half days. During the latter part of this time the valley was broader, and the tributary streams had found large plains where rice is grown. Mosu tribes have settled this country, and ignorance of their language increased the difficulties. At Siao Weisi we stopped with the French priest, and the good man did all he could for our comfort.

November 5th and 6th were spent in Weisi, chief town of the Mosu District, where we were busy hiring animals for the trip to Talifu and in making changes in our loads. Until now we had traveled by ula—a system of transportation through Tibetan country used by those living along the road. Dr. Hardy had, in the sixteen days' traveling, ridden twenty-nine horses, and walked two days because there was nothing to ride. One day his saddle was on four animals. Mr. Ogden rode his own horse.

Missionary and babe traveling in the mountains of China. This is the way Mrs. Ogden was carried on the long, perilous journey.

Through the Robber Country.

We left Weisi with a guard of twelve men armed with guns, and some spearmen and cross-bowmen. Robberies are frequent in this neighborhood, and we were given all the fast-running soldiers at Weisi. A soldier who can not sprint well over these roads will certainly be captured alive or scared to death.

Four and a half hours brought us to the Li Di Ping (11,200 feet), and early on the morning of November 9th we reached the bank of the Yangstze, which we followed for three days down to Shihku, where the river turns sharply to

the north. Here we heard that Batang had been looted, but our hearts refused to credit this story. This place is on the more direct road from Batang, but we could not travel that route on account of the lawless condition.

Crossing a small pass (elevation 9,000 feet), we entered the Kiu Ho Valley, one of the prettiest districts in Yunnan Province, at an average elevation of more than 7,000 feet. The lakes, rivers, and valleys supply fish, duck, and rice for a large population and give the traveler a changed picture to look upon. The previous twelve days had been through the Mosu District of robber tribes, who use hieroglyphics in writing, and who rob for a livelihood.

Bottled Up and in Danger.

On November 16th we came to the revolutionists' lines, begged protection, and entered Talifu under escort. Here we found much bloodshed and murder and disorder. Here we got orders from the consuls to hasten to the coast; but, the roads being closed and the city attacked by bands of brigands, we were corked up in a bottle, as it were, for nine days, ready any moment to flee, but not knowing where, unless to the mountains. We left the twenty-fifth and crossed a battleground where the day before the revolutionists had killed about three hundred disturbers of the peace.

All went well until the day before we arrived at Yunnanfu. Our dreams of rest were destroyed by a letter telling us of threatened trouble at the capital, of trouble at Mengtz, and directing us to go to the railroad station and be ready to leave any time for Haiphong.

In and around the city things seemed quiet enough, but the consuls feared a revolt of the soldiers at any time. We were shown every courtesy by both the English consul general, Mr. O'Brian Butler, and the French consul general, Mr. Vilden. They assisted us in many matters and offered us as much money as we wanted. When in Hongkong we regretted that this last kindness was refused, inasmuch as, being strangers, we experienced much difficulty in cashing a check to pay our passage. We went from Haiphong via Hongkong to Shanghai by steamer.

Safety at Last.

In going to Yunnanfu, where we took the train, we had in forty-four traveling days ridden and walked 3,200 li, through places where no foreign women had ever been and over roads, by courtesy so called, which can not be described for public reading. We were indeed glad to take the railroad and travel in a more modern manner. Mrs. Ogden rode these forty-four days in a sedan chair, and Ruth was carried on the backs of coolies. The alternate hopes and fears of those days defy description.

The railroad was greatly damaged last summer by the heavy rains and resulting landslides, and the second day we had to ride in chairs for seventeen kilometers. Some walked.

From revolutionists and imperialists we received the kindest treatment and feared nothing. Our only danger was that both sides would be unable to control the situation and the lawless element would assert itself. Some of the small towns we passed seemed to be inhabited by this class, and we fear those who remained behind will not be as fortunate as our party. In fact we have learned since that missionaries were killed in Talifu three days after we made our escape. How thankful we are to our Father in heaven, who has delivered us through so much peril! Every moment of our lives shall be spent in thanks and praise and in loving Christian service to those of the roof of the world.

"Prayer is the only force which can quicken information into inspiration, transmute interest into passion, crystallize emotion into self-surrender, and coin enthusiasm into dollars and lives."

Using Missionary Illustrations in the Shops.

JOHN P. SALA.

You may be interested in some experiments I have been making lately. Twice each week I go to shop meetings at noon day. On Tuesdays I address men, and on Wednesdays four hundred girls and women. While thinking of something worth while to speak on one morning, the thought came to me, "Why not tell them of some of the present-day missionary conquests." I ventured that day to tell the men of one of Dr. Dye's experiences in operating on the Congo chief. At the close of the incident-telling they applauded, which they had never done before, and it gave me a chance to tell that bunch of common workmen of the work of Christian missions. The next day I told it to the four hundred girls, and they received it with even more enthusiasm. This past week I told at both meetings the story of Jacob Kenoly, and it was quite as well received. The most interesting things these days to the learned and unlearned are the ongoings of the Kingdom of God. There are surely larger victories ahead this year for the Foreign Society and the church of God in the gifts on the first Sunday in March.

Dayton, Ohio.

Womanhood in Congo Land.

MRS. L. F. JAGGARD.

I would that I could draw a picture vivid enough that all could see the condition of our dark-skinned sisters in Central Africa. Women are nothing more or less than property chattels or slaves. Kindness or love they have never known until the Gospel of Christ has begun to brighten that dark land. Dear sisters, how would you like to be without clothing; your pretty home; your books; pictures; music?—but hardest of all, how would you like to see your little girls sold and carried away as slave wives and you yourself sold to any one who would pay a good price for you? Where you wear diamond rings and dainty jewelry, they often wear a huge brass ring around the neck, weighing from twenty to thirty pounds. Many women wear brass anklets weighing three pounds. They, like their more favored sisters,

Enquirers arriving at Bolenge, Africa, last March. Many of these people came from great distances to learn of Jesus, and be taught the way of life.

are very fond of adornment, and we often see them wearing strings of beads on their necks and around their waists weighing from one to three pounds.

These women are fond of dancing, and on moonlight nights they often dance the greater part of the night. On these occasions, they rub their bodies with a kind of red paint and think that they are gayly attired. How sad to think of their need of white teachers to teach them the way of life; then think of only Mrs. Moon and Miss Eck at Bolenge; Mrs. Eldred at Longa; Mrs. Smith at Lotumbe; Mrs. Hensey at Monieka; with 50,000 to 100,000 people tributary to each station.

It has always been a real joy to me to talk to these poor down-trodden women. How amazed they are to see the house in which their white teacher lives. The kitchen stove; the mirror and sewing machine are simply miracles to them. As these women come to us every day bringing eggs, bananas, or corn to sell, we have an opportunity to speak a few words about the Savior, and of our purpose among them. Once each week about fifty Lonkundu women come to the village of Longa with vegetables to trade at the weekly market. This gives the "white Mama" a fine opportunity to come in touch with purely heathen womanhood. They often address me as "my older sister." Then I ask them their age; and their answer will be, "Maybe five" or "three." Then I reply that I am certainly older than that. Then we laugh together and are good friends, especially if I pay them a good price for their market.

They love to ask us questions about our manner of life, and seem much surprised that our husbands do not buy their wives. By visiting with them and comparing our ways with theirs, we gain their friendship, and when the opportunity comes they are ready to accept the gospel and change their manner of living. It is a joy to look upon the clean, happy faces and well-dressed bodies of the Christian women of the mission station. And it is also a joyful sight to find these Christian women in the midst of a heathen village, where they live with their Christian husbands, and keep themselves "unspotted from the world." One hopeful sign is the fact that the desire for clothing comes hand in hand with the desire for the new life of Christianity. These women, before the gospel changes their lives, know nothing about social purity. If they have a word for virtue, we know nothing of it. Their language does not reveal it,—their lives do not reveal it. It has been said that the women are the very "bulwarks of heathenism." Yet can we blame them when they never have heard that their lives are sinful? —when from childhood to old age they have known nothing but polygamy and licentious vices? What a beautiful thing it is to see these women lay off all their evil ways and take up clean, pure lives.

The Devil and Foreign Missions.

J. A. WHARTON.

This has a twofold aspect: satanic and angelic. As the pillar of cloud and fire, on one side it is luminous with celestial light, on the other it has the darkness of the bottomless pit.

Though lacking in beauty, this subject is fresh. To me it was new, the forest around it trackless, the trees not even blazed. My labor upon it, so far as I know, is pioneer mission work.

The subject may carry a wrong impression. When we hear of Paul and Barnabas it is as workers together for God. But let no one think of the devil as a helper of Foreign Missions. A better statement would be "The Devil *versus* Foreign Missions;" that is, against Foreign Missions. Hook up the devil as you may to Foreign Missions, the two are always unequally yoked together.

If Foreign Missions wants to go, the devil desires to stand. If Foreign Missions starts to pull, the devil holds back. If Foreign Missions says, "Come, let us take the gospel to the uttermost part of

the earth," the devil says, "No; wait until we convert the heathen at home." If Foreign Missions does get the gospel-wagon started, the devil straddles the tongue and pulls back with all his might.

I once saw a young ox being broken to the yoke. Hitched with three others to a wagon of brick, he took a notion to stop the load and all connected therewith. With front legs stiffened and feet planted in the mud, he exerted his full power in holding back. The force of the others slid him forward; but as he would not limber up his legs, he fell over the tongue and broke his neck. Thus ox was transformed into beef. Out of the puller came forth meat. He resisted progress unto death and died a martyr to stubbornness.

The devil sometimes falls over the tongue—his own and others'—but, being more subtle than the ox or the ass or any beast of the field, he never breaks his neck. He does not even crack a leg. Him, therefore, shall we always have with us, attached to the load, but on the hold-back straps. Count on him being *foremost* on the *hind end* of the gospel-wagon, pulling back. Away back, when the memory of man runneth not to the contrary, the devil was the first backslider. He still is on the job, progressing backward. He wants to make Foreign Missions an uphill pull. He is the happiest when mission progress is the slowest.

How the Devil Works Foreign Missions.

While he is *personal,* he works subjectively by putting suggestions into the minds of the people.

He may tempt some David to number Israel (1 Chron. 2:11), and having counted the ranks of our domestic Israel, says: "We are too few. The land before us is great. The cities of heathenism are walled. Giants are there. We are grasshoppers in their sight; so are we in our own sight." Or, having counted the noses of Israel that hath been converted from heathenism, he figures the cost per foreign Israelitish head is too great. We can never pay it. "Consign them to Egyptian darkness, from whence they came, and the Lord will have mercy on their souls because of ignorance."

Again, when the sons of God come to present themselves before the Lord to make the March offering, Satan comes also among them. (Job 1:6.) Some he prevails upon to stay away, some to have no fellowship in the work beyond, and others he induces to halve, quarter, and flay the offering to the Lord.

Now and then he can do best by filling the hearts of the people to lie unto the Holy Spirit (Acts 5:3) as to their ability and keep back part of the price while professing to sacrifice all.

In pulpit as well as in pew he may labor. When the High Priest comes to stand before the Lord to speak on Foreign Missions, Satan stands at his right hand to resist him. (Zech. 3:1.) Always at his right hand, unless the preacher be a left-handed man; then Satan will be found at his left hand. He gets on the most effective side for resistance, for there is nothing he fears more than shoulder-blows from the pulpit in behalf of missions.

He may frighten the high priest into neglect, silence, or milk-warm ebullitions. He may suggest that it is not good policy to lay much stress upon the lands beyond the sea, for some in the congregation are opposed, and nerves are sensitive. "Our conditions are peculiar, and the time is not ripe for big offerings."

Finding fields sown with good seed of the Word, and the promise of harvest great, under cover of darkness he scatters tares of insinuation and suspicion which result in dissension and, when grown, bring division and diminished harvest for the Lord. (Matt. 13:25.)

According to the devil's insinuation the officers of the Foreign Christian Missionary Society and the missionaries on the field do not serve God for naught. (Job 1:9.) "Hast thou not made an hedge about them? Thou hast paid the work of their hands, and their salaries are increased in the lands. Put forth now thy hand and touch their pay, and see if they will not renounce missions to its face?"

With all else Satan says that to be strictly apostolic and "primitive" in mis-

sions, each must go, or send for himself, refusing the co-operation of organized effort, not letting the left hand know what the right hand doeth—especially when it doeth *nothing*.

In these and various other ways worketh the devil with foreign missions. Appearing as an "angel of light, working with all powers, signs, and lying wonders, he does not cease to pervert the right ways of the Lord." Whatever his disguise, his purpose is always the same: to cause the Kingdom builders to cease work while they come down and counsel with him over the report that a few are untrue to the cause and are intending to raise insurrection against the King. While we are not ignorant of his devices, let us take heed lest Satan get an advantage over us. Remember he is a liar from the beginning, and the father thereof.

WHY DOES NOT GOD KILL THE DEVIL

who opposeth Foreign Missions? He has left that for us. It is a man's job and must be done in a man's way, even if a *woman* has to do it. God has placed the dynamite for blowing up Satan in our hands. It is up to us to break his fiery darts. Should not the hands of Foreign Missions, which Satan hath bound for these many years, be loosed? Yea, verily. Then let us help her to lay aside every weight and the devil that doth so easily beset her, that she may run with ever-increasing speed the race Christ hath set before her to the uttermost part of the earth.

Yes, loose Foreign Missions and let her go.

Ravenna, Ohio.

With the Red Cross in China.

W. REMFRY HUNT, MISSIONARY OF THE FOREIGN SOCIETY.

The Red Cross work in this serious revolution in China is a magnificent witness to the beneficent offices of Christian civilization. Its healing touch of love and its white wings of peace are its own sweet evangel. The Chinese Red Cross workers have rendered splendid service. Their heroism and devotion shed a halo of light around their best characteristics. Test shows character, and in the field with these workers it gives me the greatest pleasure to testify to the fine qualities of the young men, some of whom left homes of wealth and comfort and gave themselves to the stern, hard service of camp life among the wounded and the dying of their race.

With the Revolutionary Red Cross Army Corps in its assaults on and final capture of Nanking we gained our first experience in this kind of service. Deeds of love and chivalry, as well as the dignity of the most menial service, showed the true mettle of these volunteers in a daring and dangerous campaign. Both the imperialists and the republicans respected the Red Cross. Only in isolated cases was there any firing upon the Red Cross camps.

In current human history the work of the Red Cross in this campaign in China will throw a gleam of light athwart the night of heathenism. It has shown a new idea and rendered a new ministry. So closely associated as it is with missions in its administration and effectiveness, it will be a fine asset in the eyes of the New China for the best claims of brotherhood and altruism. Its original charter and commission is stated upon its badges; viz., "Founded to aid in the prevention and alleviation of human suffering in times of peace and of war."

BREAD CUT WITH A SWORD.

The writer was a member of the Imperial Chinese Red Cross, and yet served with the revolutionary forces in its advance upon and capture of Nanking. I was treated with the most profound respect by both the officers and the men. I took breakfast with the men, with bread cut by sword-bayonet, and the jam spread thereon with the same gruesome instrument. The little red cross upon the breast of the first-aid man, chaplain, or stretcher-bearer, drew a glance of kindness from all eyes, even though some of the men from the provinces had only just learned of its real meaning.

Ample Opportunities.

The missionaries at the Red Cross Hospital and at the camps received the wounded men and had them taken on the stretchers to the places assigned to them. The community hospital in Chinkiang and the Christian Hospital in Nanking handled the work with fine care. It was a wonderful surprise to the wounded among the enemy that they were treated with such love and attention. Dr. W. E. Macklin and Drs. Brown, Shields, Stevenson, and De Vol were the physicians in attendance at the hospitals. We were working part of the time with the revolutionists and part of the time with the imperialists, so that we were able to see the inner workings of the Red Cross in each section, and to speak in regard to the high degree of efficiency with which the work was carried out. As chaplain, first-aid worker, and messenger in the Red Cross work we had ample opportunities of hearing the expressions of gratitude both on the part of the men and officers of the contending armies.

Bugle Call.

The scenes at the railway stations *en route* were most animating. As we lined up at one of the military depots the men jumped out of the cars with jubilant spirits at the sound of the bugle-call. They were in green khaki uniforms and marched out quickly for the firing-line. The men of the Canton regiments and from the provinces of Chekiang looked the cleanest, smartest set of men in the camps, and seemed to be in step with the demands of military life. Some of the soldiers were mere boys. The largest body of men in the army attacking Nanking went into action in the attack on Golden Purple Mountain, which strategic point commanded the entire range of the southern capital.

Pitiful Scenes.

Following the army came the transport, the commissariat, and the clean, not less courageous, Red Cross army which fights with disease, pain, thirst, and weariness. Some of the men dropped out of the firing-line from

Boys' School, Chu Chow, China.

sheer exhaustion. In some of the camp hospitals could be seen small contingents of cleanly-dressed Chinese girls, all marked with the red cross and attending to their business with cheer and healing touch. What a vision for the eyes of the sainted white angel of the Crimean War—Miss Florence Nightingale—to behold! At the firing-line the stretcher-bearers went out and picked up the wounded and dying. These coolies were all accompanied by first-aid men who were volunteers. The wounds were mostly rifle-fire. When a man was hit by shell or the larger guns, it was hopeless. The scenes were pitiful. One imperialist soldier had part of his jaw blown away and was evidently bayonetted, with a fearful gash through the neck. He was bleeding badly, was brought in and laid beside the wounded revolutionists. He turned over on his face and tried to suffocate himself. We had him on the iron Red Cross car and laid him out on the straw, and the doctors attended him, but he died the same night.

Situation Changed.

The imperial Manchu city, in Nanking known as the Tartar City, was sacked and burned by permission of the authorities. This was said to be in keeping with the dictates of war. The Manchus have been the parasites of the empire for over two hundred and fifty years, and the feeling ran high against them. Through the good offices of the Red Cross authorities and workers in and around Nanking the poor, homeless Manchus have been relieved of their hunger and want, and even under the protection of the revolutionary authorities they have been assisted with bread and shelter. They are all registered. They look so dejected, as they now wear the badges of servitude to their conquerors. Some of these Manchus, with the large numbers of people in all the provinces, are cutting off queues wholesale. It will be remembered that the queue was the badge of servitude enforced upon the Chinese by their former conquerors, the Manchus. Now the whole situation is changed, and be it said to their credit that where the republicans are in power and have established some sort of provisional government they are showing good tolerance to these Manchus, whose treatment of the Chinese has always been that of lords over slaves.

Scenes of Desolation.

The Tartar City is a desolation. Thousands of the fine homes are sacked and burned. The great ancestral halls are desecrated and destroyed. The government buildings are in ruins. Some were fired by mines and some by shell-fire. We saw hundreds of the Chinese poor carrying away loot. Buildings worth tens of thousands of dollars are ruthlessly destroyed. We pleaded with some of the officials to save these buildings for hospitals and schools; but the answer came that "root and branch every trace of Manchu power and glory must be wiped out." *"Ichabod"* is written in letters of blood and fire over the portals of the city.

Awful Picture.

We visited the ruins of the regal yâmen of the fleeing Tartar General Tieh-Liang. Its gardens would give a model for pattern and style. Men and women and children were rooting out valuable plants, and the finest specimens of stone-work in the ornamental walks were ruthlessly destroyed. The princely harem and habitat of ease and fawning luxury has become a prairie. We picked up a little ancestral tablet dedicated to the "Holy Ancestor and Heaven sage Confucius," to save it from the vandalism and sacrilege there. Then we were led to the scene of the suicide of some hundred or more of the more wealthy of the Tartar ladies, who, fearing disaster at the hands of the enemy, as they had meted it out to them, plunged into the river by the Imperial Tombs and died with their jewels upon them. The awful devastation caused by the blowing up by the Tartars of their powder magazine was terrible. It blew out the sides of the city wall and its immense masonry, some twenty feet thick, and destroyed every house within a mile of its explosion. The detonation was felt fifty miles away.

The New Opportunity.

In our ministries, both at Nanking and at other places on the line to the great city, we were impressed with the zeal and the determination of the revolutionary troops, who prefer to be called the Republican Army of China. Some are well-educated men. We met quite a few who were Christians. They were enthusiastic about the issues of the war. The revolutionary movement has certainly taken with the masses, and it looks as if the end of the old régime had come. In this transition stage it is difficult, however, to forecast the results. A Northern and Southern China would mean interminable internicine strife. A limited monarchy, based on constitutional lines, would be spurned by the Republicans. The Manchu house will struggle to maintain its power; but this will mean bloody strifes and universal anarchy in the provinces. Should the Manchu princes see the wisdom of yielding at the pressure of the people of the empire, they would be made beneficiaries of pensions, and the new era would dawn for China. Whatever the future has in store for China, one thing seems certain: that the opportunities for the wide evangelization of the empire will be unprecedented, and that the strategic moment is imminent for the larger things to be attempted.

Heroism.

Some pathetic scenes witnessed to the heroism of the Chinese comradeship in war. One poor Chinese who was shot and whose mouth was in a filthy, pus-covered, bleeding condition was dying of thirst. A fellow soldier crawled up to him and emptied his water-flask into his own mouth, and then, pressing his lips to the lips of his chum, squirted the water from his own mouth into the throat of the wounded man. It was one of those deeds of love that are often unrecorded; but shall it not receive the glad, "Inasmuch?"

Taught to Pray.

We had the care of over a hundred of the imperialists who were wounded with General Chang Hsün's forces in Nanking. Some were terribly wounded. Each life-story was unique. The men had gone through famine, pestilence, flood, and were forced to war. One mortally-wounded man, who was shot through the spine at the base of the neck, died very slowly. He asked me if

Meeting of the Association of Protestant Missionaries, Nankin, China.

God would care for a poor, dying soldier. I pointed him to Christ and taught him to pray. His men wept bitterly at his death. The end had come soon after I had been with him, and the soul was ushered to answer the last roll-call. Soldiers saluted you at morn, and at even were among the slain. War never can be justifiable. It is an inferno. The Red Cross is a bit of home, love, and tenderness; a mother-touch of grace and healing amid the din of guns and the cry of the anguished, and even over the silent graves of those it can not touch it spreads the white wings of peace as it raises its redeeming sign of Calvary and of the life that is to be.

Chuchow, Central China.

Coronation Day in India.

STELLA FRANKLIN.

At Delhi, December 12, 1911, King George V and Queen Mary were crowned Emperor and Empress of India. This is the first time an English king has ever set foot on Indian soil, and truly has India appreciated the great honor. It was a great thing for an English king to leave his throne and come all the way to this country to meet personally his Indian subjects. The king and queen have received a truly royal welcome. The Indian loves to honor a great man, and especially his own king.

All over the country the days from December 7th until after the 12th were observed as public holidays.

Harda was especially beautiful in her holiday attire. The main street extends from the station to the mission hospital —a distance of about two miles. The mission high school, the church, the girls' school, the boys' primary school, and last, but certainly not least, the mission hospital are located along this road. Bright-colored papers cut into triangular pieces were pasted on twine, then fastened in the shade trees on either side of the road, and so woven back and forth that along the entire street brilliant colors were seen flying just above the low housetops and mingling beautifully with the green leaves of the trees. Great arches were built at prominent places across the street, with "Welcome" on one side and "God Save the Emperor" on the other side, printed in bright colors. The Union Jack was flying over all business places, government buildings, and many private houses. The mission buildings were prominent amongst other beautifully-decorated buildings.

Various school entertainments were given, at which Mr. Chisholm, the highest English official of Harda, presided, and Mrs. Chisholm presented the prizes and presents to the pupils.

The mission has the only successful girls' school in Harda. There are now one hundred and nineteen girls enrolled. The Darbar Committee sent $8.30, with which dolls were purchased. As Mr. Chisholm presented the dolls, eager little faces awaited their turn. Many of the girls kissed their dolls when they received them, and gave them such a motherly little pat that no one present could have doubted their appreciation of their English dolls.

The school boys had sports every day. One afternoon Mrs. Chisholm had tents on the sport grounds, where she gave a tea and was at home to all the English-speaking people of Harda. The mission ladies helped her cut cakes and serve. A striking feature were the various peoples present. There were a few pure English, many of the mixed race, nine missionaries, and their children. The missionaries are all American except Miss Thompson, who is Australian. These people are members of our own Church, of the Church of England, or of the Catholic Church. The mass of people at the sports were Hindus, Mohammedans, Hindustanee Christians, Goenese (who are Catholics), Parsees, etc. Again, the Hindus are of many castes, who would sooner die than take cooked food or water from each other's hands. This wonderful variety of peoples had come together to rejoice in the coming of their king—an Englishman from beyond the seas. That the great majority

were rejoicing, no onlooker could have doubted.

Promptly at 12 o'clock on the 12th the king's proclamation was read in every city and village throughout the kingdom. In Harda a scaffolding built up in front of the courthouse, covered with red-white-and-blue muslin formed a beautiful room in which pictures of their majesties and flags were added to other decorations. Mr. Chisholm read the proclamation in English, after which the highest native officer read it in Hindi.

Immediately after this meeting a procession was formed. Mr. Chisholm, as highest official, rode on an elephant. He took with him Dr. Drummond, as representative of the mission, and the engineer representing the railway department. The driver had painted the elephant's ears and trunk in gorgeous colors; evidently with the conviction that the enormous animals was an important part of the procession, and must show up well. As they passed our native church the entire procession stopped to salute the Union Jack floating out in front of the church.

The women shut up in their homes felt that they were very much left out of these gayeties and sent a request to Mrs. Chisholm to give a "purdua party." The town-hall and yard were well lighted and decorated. The hall seats about one hundred and fifty. Mrs. Chisholm sent out invitations and made arrangements according to the number invited. Her intention was to reach the high-caste "shut-ins." The missionary ladies assisted Mrs. Chisholm. Our Christian women teachers and Bible-women were also invited. Promptly at the appointed time most of the invited guests were seated, and more than double their number of uninvited women rushed into the hall and filled every possible space, seating themselves on the floor. Every door also was filled. However, we had a most interesting evening in spite of the confusion.

So ended the gayest week I have ever seen in Harda.

Harda, India.

A group of Damoh, India, orphan boys.

Report from Australia.

T. B. FISCHER, SEC. FED. F. M. EXEC. COM.

Nine months of our financial year have now gone past, and whereas the last twelve months the total offerings amounted to £3,003, this year the federal treasurer has already received and accounts for £2,982, whilst about £200 is now in the hands of the States' committees and not yet forwarded on. Last year a record was established in finances, but this year that record has already been broken, with three more months to run in our financial year. A wave of prosperity is being felt throughout our vast Commonwealth, and in it all the people are not forgetting God in their gifts, but are giving liberally to the world-wide work.

Our latest missionaries to go out: Brother and Sister H. Watson for Baramati, India; Bro. and Sister F. G. Goodwin for Pentecost Island, South Seas; and Brother and Sister Waters, for Aoba, South Seas; have reached their destinations and write in very hopeful strains of their future work. Our station in Baramati is in the center of a famine district. The price of grain has gone up to famine prices, and cattle are being sold for next to nothing. Our missionaries are being taxed with requests for work and assistance, and the Home committee has sent £50 to relieve the distress. Our missionaries are employing a number of people on industrial work in order to relieve the distress occasioned by the famine. Several of our schools and individuals have responded to the committee's appeal for sums of £5 to support some of the orphans and adopted girls which Miss Tonkin has under her at Shanghai, and the committee has decided to support five of these girls. Brother and Sister Filmer, of the South Seas, are home on furlough and are visiting the churches in South Australia with great success. Brother and Sister Purdy have just arrived home from Aoba, South Seas, on account of ill-health and have resigned from the work for the time being. Just before leaving they had the pleasure of initiating into their office the chiefs of two large districts, and had magnificent meetings on both of these occasions, about one thousand people being at both ceremonies. The whole of the work under the Australian Committee is being greatly blessed by God, and the future work is full of promise.

Interior of Temple, China Scene "The World in Cincinnati,"

YOUNG PEOPLE'S DEPARTMENT

The Endeavor Societies seemed to like the program prepared for the first Sunday in February. Many of them have told us so. If you did not find it convenient to use the material on that date, there is n't a single reason why you should not use it at any time during the year. We will be glad to send you full supplies upon your request.

The Foreign Society has many requests for literature to use for the regular foreign missionary topics during the year. We decided to prepare a leaflet with suggestions for the entire series of topics. It is ready for use now, and will be sent upon application.

We want to urge our Christian Endeavor Societies to organize their members into a Mission Study class—or, better still, Mission Study *classes*. The aim of Mission Study is to develop missionary leaders by bringing the life and literature of missions to bear on their lives. A missionary awakening will inevitably result in a desire for missionary *activity*, which is so much needed in these days of unparalleled missionary opportunity. Do not be discouraged if the first attempt to organize meets with little response. Very few Mission Study classes are organized without difficulty, but this can be overcome. In this connection it might be helpful to remember the little girl's quotation of the Golden Text, "Many are called, but few are chosen," which she understood to read, "Many are cold, but few are frozen." In an ordinary society many will be found who at first are not responsive; they are "cold," but with prayer and tact and continued effort all these difficulties will be overcome, and not many will be found to be "frozen."

REPORTS FROM SUCCESSFUL MISSION STUDY CLASSES.

An interesting class in "Ten Lessons" is being conducted at Beloit, Wis. They have over twenty enrolled.

A class has been organized at Sioux Falls, Iowa.

Keokuk, Iowa, has a class of over twenty using "Ten Lessons."

W. H. Book, Columbus, Ind., orders twenty-five copies "Ten Lessons."

Finis Idleman, Des Moines, Iowa, has a class of fifty studying "Ten Lessons."

Our society will take up "Ten Lessons in World-Conquest."—A. E. ROBINSON, North Topeka, Kan.

The Endeavor Society at Brook, Ind., have taken up the study of "Ten Lessons" in their regular meetings.

The Christian Endeavor Society at Colfax, Iowa, has a very interesting study class using "Ten Lessons."

Professor Pierce, Kimberlin Heights, Tenn., is using "Social Work of Christian Missions" in a fine students' class.

The Endeavor Society at Akron, Ohio, has a class of sixteen young people studying "Ten Lessons in World-Conquest."

The Christian Endeavor Society at Kalamazoo, Mich., is studying "Ten Lessons in World-Conquest," fifty strong.

Endeavor Societies at Norfolk, Va., and La Harpe, Ill., report organization into Mission Study classes using "Ten Lessons."

The Endeavor Society at Oklahoma City has a splendid Mission Study class using "Where the Book Speaks" as a text-book.

The church at Fulton, Mo., has ordered a hundred copies of "Ten Lessons in World-Conquest." T. E. Winter is the pastor.

The Seventh Street Church, Richmond, Va., has four separate Mission Study classes, using different text-books. This church has done splendid work in Mission Study for a number of years.

The Endeavor Society at Miltonvalle, Kan., has organized into a study class, using "Ten Lessons" and is having very successful meetings.

The young people of the First Church, St. Joseph, Mo., have organized into a study class using "Ten Lessons." About twenty-five are enrolled.

The Beta Society of the Ninth Street Christian Endeavor Society, Washington, D. C., has a splendid Mission Study class, at present using "Ten Lessons in World-Conquest" as a text-book.

We have organized a Mission Study class in connection with our Christian Endeavor Society and are using "Ten Lessons in World-Conquest." — Fairfield, Iowa.

Our class in the study of "Ten Lessons in World Conquest" started with great enthusiasm. Wednesday attendance at midweek service doubled, and interest quadrupled. It is going to be fine preparation for the March offering.—E. B. Bagby, Ft. Smith, Ark.

W. W. Sniff, minister at Paris, Ill., has been directing his young people in systematic Mission Study this year. He writes as follows: "We have just finished the third book in Mission Study, 'The Why and How of Foreign Missions.' A number of the young people themselves requested the organization of our class. A large degree of enthusiasm has been maintained, and each class was larger than the one preceding. In itself it has been most profitable in the way of increasing the interest of our young people in the great enterprise of missions, and it has demonstrated the possibilities of such a study. Even the busy pastor would do well to organize and conduct a Mission Study class. It would be an excellent investment."

A hewer of wood. An old Chief at Bolenge who makes hoe handles with his primitive adz. At his feet is his mortar for pounding up native foods.

Preparing for a Great March Offering.

We will do our best.—E. P. Couch, Metz, Ind.

Hope to meet our apportionment.—S. G. Buckner, Ashtabula, Ohio.

We will strive for a large offering.—B. B. Kemm, St. Thomas, Ont.

Hope to become a Living-link.—O. W. Wilkison, Los Angeles, Cal.

We expect to observe the offering this year.—W. F. Mott, Tupalo, Miss.

We are planning for a good offering.—F. W. Sumner, Indianapolis, Ind.

Depend on our good-will and best effort.—Harvey Hazel, Los Angeles, Cal.

Will try to give a good offering for the great cause.—W. B. Slater, Moline, Ill.

Will try to raise our apportionment.—H. A. Browning, Queen City, Mo.

Apportionment $40; will try to raise $50 at least.—Andrew Leitsch, Danville, Ind.

We shall do our best to surpass last year's offering.—E. J. Barnett, Paris, Tenn.

We want to do our best.—M. M. Annison, Brooklyn, N. Y.

I will do my best for the greatest cause in the world.—R. A. Schell, Hastings, Neb.

May the Lord bless you this year as never before.—Chas. Oakley, Mansfield, O.

Our Lord said, "Teach them." We desire to do our part.—Mart G. Smith, Des Moines, Iowa.

Yours for the greatest year in the history of modern missions.—M. Millard Nelson, Denver, Col.

We are going to build this year, but will not forget the Foreign Offering.—R. A. Bennett, Converse, Ind.

We will do what is in our power to secure a good March Offering.—W. R. Quiggins, East Las Vegas, N. M.

My earnest prayer is that this will be the greatest year of the Society.—Geo. W. Holder, Clinton, Ky.

We will do our very best. This year should mark great progress.—C. E. Moore, West Point, Miss.

Will try to raise apportionment and will possibly go beyond.—J. Randall Farris, Bristol, Tenn.

I trust that the March Offering will be the best ever received.—J. John Ramsey, Tyler, Tex.

Will leave no stone unturned to raise large offering.—John W. Moody, Pawnee City, Neb.

Hope to make a gain this year. The work is imperative.—Wm. E. Adams, Danville, Ill.

May the March Offering gladden the hearts of every Disciple!—W. C. Cole, Nevada, Iowa.

You can depend upon me to do my best to raise our apportionment and more.—B. E. Watson, Lexington, Ky.

I sincerely hope that the $500,000 will be really urged.—Oliver W. Jennings, Granite City, Ill.

Yours for the greatest advance in the history of world-wide conquest.—Maner C. Hart, Stamping Ground, Ky.

I believe our people want to go forward in the great work of evangelizing the world.—L. M. Omer, West Point, Ga.

Your commendable effort in such a cause is deserving of and will have success.—Wm. Shoesmith, Grimes, Iowa.

We accept the apportionment and put forth every effort to meet it cheerfully.—Mrs. Laura R. Smout, Toledo, Ohio.

May this year see the greatest offering ever made by our people for Foreign Missions!—A. Horner Jordan, Lorain, Ohio.

We hope to do better than last year, and wish you the most successful year in your history.—Ira L. Parvin, Auburn, N. Y.

We propose to push the matter of Missions as we do repentance. No salvation without it.—J. W. Stewart, Lemoyne, Pa.

This church and Sunday school will always do what we can for the F. C. M. S.—E. Jay Teagarden, Danbury, Conn.

We are sacrificing in an effort to complete our church building, but we will do our best.—D. Lloyd Morgan, Clarkston, Wash.

We do wrong when we allow anything to interfere with our Foreign Missionary Offering.—Herbert S. Snyder, Wilmington, Ohio.

We accept the apportionment and will strive to gladden your hearts with a good offering March 3d.—R. E. Bussaberger, New Albany, Ind.

Just closed a meeting of forty additions to the church. Please double our supplies for the March Offering.—F. C. Wing, Wayland, Mich.

May God bless the work in foreign lands! I will do all I can in prayer and work for the March Offering.—Thos. N. Plunkett, Alexandria, La.

I hope to make this the largest offering the church has ever taken. We are going to put forth an extra effort.—H. G. Connelly, Minneapolis, Minn.

May the Lord richly bless the work of the Foreign Society! Trusting that all Christians may fully realize Mark 16:16. —James Tolton, Walkerton, Ont.

I want to assure you that I will do all in my power to make this church come up to her full duty in the matter of Missions. —Scott Cook, Wilkinsburg, Pa.

We are with you for much more than our apportionment. It is too low. Our church and State are getting a larger vision. —W. D. Van Voorhis, Parkersburg, W. Va.

Missionary Flashes from the Rally Speeches.

"A preacher should not be a figurehead, but a go-ahead."

"I start at Jerusalem, that is, with myself."—Geo. Musson.

"Money has character according to the devotion of the giver."

"An old missionary pastor always has a no-missionary conscience."

Pres. Harper said: "I never beg; I present opportunities for giving."

"We don't know; if we knew better we would do better."—Peter Ainslie.

"I didn't know I belonged to so great a firm—'In every nation.'"—B. S. Ferrall.

"Every argument for world evangelization is an argument for strenuous effort."

"Money has value in accordance with the self-sacrifice manifested in giving it."

"We have handled missions as a salesman handles a side line."—T. D. Zimmerman.

"The work of the preacher is to open blind eyes, since so many have been born blind."

"I am willing to compromise on anything save God's program—Missions."—J. E. Slimp.

"Money represents the individuality, talent, power, and personality of the giver." —G. H. C. Stoney.

"Church members in good standing are frequently those who do not pay. It isn't so at the bank."

"No one can tell what a man of faith will do, for no one can see what he sees." —C. H. Watson.

"The faith which we see exhibited in Africa reacts upon us and makes us stronger."—Dr. Jaggard.

"The Bible is missionary literature that the world has had for three thousand years."—J. J. Tisdale.

"'How did it happen that you made such a large missionary offering?' 'It didn't *happen*—I had a missionary mother.'"

"As a Christian, I do not pray, 'Lord save me;' for if I am at work saving the heathen he will save me."—C. P. Hedges.

"The spirit of missions is the spirit of life. If we limit that power we shall become as unhealthy as the air behind closed windows."

"'Faith is the evidence of things not seen.' In the Congo the expression is, 'Faith is the seeing of things unseen.'"—Dr. L. F. Jaggard.

"I do not begin the preparation for the missionary offering as if it were for this year only, but it is to be done for all time." —H. D. Williams.

"The keys to God's power-house are like those to the safety vaults. It takes three: prayer, gifts, and service used together to open the lock."

"If the Christian Church really believes in the divinity of Christ, why is it that so large a portion of the earth never heard of him?"—H. P. Shaw.

"Not many people are now opposed to Foreign Missions; they are simply indifferent. Hence they will yield to strenuous effort."—J. C. Mullens.

"It is just as essential for us to proclaim the gospel as it was for Christ to die; for if the gospel be not preached, he died in vain."—E. K. Van Winkle.

"The walls of Jerusalem were rebuilt by *all* of the Jews working together. The church to-day should be so organized for missionary work."—H. A. Blake.

"Every overturning which the Christian life causes will be an upturning; every revolution, a forward movement, and every renunciation will prove an annunciation."

"The duty of the Missionary Committee is to bring information, inspiration, and inclination to every church member, that each may make an offering proportionate to his income."—A. B. Houze.

"Motives are the things that stir us to action. They must be sustained and powerful enough to reach lives and hearts, not impulses. They must be compulsive, not impulsive."—S. B. Waggoner.

Among Our Missionaries

Briefs from the Workers.

Eleven baptized at Mungeli recently.—D. O. Cunningham, Harda, Indi.

My head Chinese man teacher was killed during the war. He was always a great help.—Emma Lyon, Nankin, China.

Twenty-four baptisms during the last two weeks of December. Four of these were from the day school children.—Rose L. Tonkin, Shanghai, China.

Four girls from the Orphanage baptized Sunday, December 31st. Expect to baptize two others from caste next Sunday.—H. C. Saum, Bilaspur, India.

Two baptisms at Fukushima during the month of December. This makes twenty that John the Baptist Kawamura has led to obey the gospel during the year.—C. E. Robinson, Sendai, Japan.

Our work grows. Two young ladies were baptized November 26th and became members of our church at Sendagi. These two ladies are sisters of my little girl who joined the angel throng last April. Invisible cords have drawn them heavenward. —Kate V. Johnson, Tokio, Japan.

Two baptisms yesterday, both from caste. To-day native evangelist Samson Powers's daughter was married to one of our young Christian hospital assistants. Brother Shah, one of our strong native evangelists, gave $20 from his savings to aid the Foreign Society.—C. C. Drummond, Harda, India.

We have just closed the most successful protracted meeting, from the standpoint of numbers, interest, and results, I have seen for years. Thirty-seven inquirers will immediately be formed into a study class in preparation for baptism. Mr. Y. Hasegawa preached for eight days in succession.—P. A. Davey, Koishikawa Church, Tokyo, Japan.

We read recently that some Koreans tithe not only their money, but also their time. While we do not claim this for our Indian brethren in general, we do know of one who is giving liberally of his time. When one of the teachers in the Orphanage School resigned, Mr. R. J. Thomas, the House Father, knowing that the Foreign Society was greatly in need of funds, came to the superintendent of the school and offered his services for several hours a day, so that it might not be necessary to employ another teacher. For nearly four months he has been teaching four periods a day, taking charge of the science classes, which he conducts in a most acceptable way, thus saving for the Mission the salary of a teacher. —W. B. Alexander.

Letters from the Field.

JAPAN.

IN THE HEART OF A WICKED CITY.

MRS. M. B. MADDEN.

Our house and our little church are almost in the shadow of Tennoji (temple), 1,000 years old! and immensely popular. Often its entrances are so blocked with the throngs it is impossible to get through. Modern electric cars run to this popular place. I think I must give a whole letter to you about this temple—for I have other things to say now—but must mention the great bell. This great bell, taller than the height of four Japanese men combined, was hung in 1902 in celebration of the temple's one thousandth anniversary! (Think of our little Jubilee of one hundred years compared to this, and be humbled.) It is the largest bell in the world and was made of the free-will, sacrificial offerings of the devoted. Gold, silver, bronze, brass, heirlooms from *families as old as the temple,* were thrown into the great cauldron, and that is why the tones of the bell are the softest, purest, and most beautiful in the world, say the priests.

There are priests, temples, shrines, people everywhere—funeral processions (unchristian ones) pass us every day. O, the death march of the heathen is very real to us now! Paul at Athens, I know now just how he felt. In the very shadow of this

temple, on the very path of the death march, is our little church. Pray that it may be a lighthouse here.

As we recall it, the work in Sendai, where we used to be, is as children playing in pleasant pastures compared to this awful mountain of heathenism in Osaka. We dared not refuse to come. Pray for us as you never prayed before, for youth is fast slipping away, and our time is short. We have a band of six earnest young people to help us, and one of our own age. Mr. Sawaki, the new pastor, who came four weeks ago, grew up in the Sendai Sunday school and church, and graduated from Drake Bible College. He did a splendid work for three years in Yonezawa, one of the Sendai out-stations. His wife is in full sympathy with him and an earnest, capable worker. The others are two young Bible women, recent graduates of the Margaret Long Girls' Bible School. Mr. Shibano, also a 1911 graduate of Drake College, and Mr. Yamanaka, a student of Osaka Commercial College, who is an earnest Bible school worker. Out at Gose, two hours' ride, is an out-station in charge of Mr. Tashiro, one of Brother Garst's converts. There are eight Sunday schools, held on different days during the week. But I want to tell you we *must have equipment here.* These Sunday schools, except the one in the church, are all held in a room rented for the day! It will never do, in a great, modern, commercial city like this, to work in tiny rooms as we do in rural districts. We must have *chapels* and *organs,* and literature in Japanese. Now fifty or more, often seventy-five, children are huddled together in one room on the floor—no room for seats or classes or individual work. And worse than all, no room for the big children or the parents, for they do not feel free to come into a room like that, and they can't get in. We *demand* chapels; please tell the folks at home the missionaries in Osaka (only Mr. and Mrs. Madden in a city like Chicago) demand chapels and organs at once. Above the babel of fifty children's voices—who have never been taught to sing—the teacher's voice can not be heard. And the people in America, who have so much more than they need—the women who spend the price of a Japanese organ on a single hat—and the men who spend the price of a Japanese organ on their monthly cigars or soft drinks—and the children who spend it on wider ribbons, on candy and gum, and moving picture shows—they have no right to send us out here to a city and a people like this without tools to work with. Will America send an army to China now without guns? What can we do with a people who for a thousand years have prayed to idols, without *places* where we can gather them in to hear of Christ?

Osaka.

Group of Our Missionaries in Japan.

CHINA.

PROGRESS UNDER DIFFICULTIES.

JAMES WARE.

In spite of all the disturbances, our work in Shanghai is making good progress. We have had a splendid season with crowded services. On Christmas day I baptized twenty-one persons. They had all been well instructed and gave bright testimonies before the church of their faith in Christ. They were as follows: a coal dealer, aged 54; an insurance collector, aged 19; a grocer's assistant, aged 46; a coolie, aged 38; a teacher's wife, aged 26; the wife of the grocers' assistant, aged 26; the daughter-in-law of our gateman, aged 17; an amah, aged 23; a cotton worker, aged 32; a barber, aged 32; a student of the day school, aged 17; a doctor, aged 46; a schoolmaster, aged 24; a cotton worker, aged 20; a painter, aged 36; another pupil, aged 16; a fire-wood dealer, aged 36; an engineer's assistant, aged 34; brother of the foregoing, aged 31; wife of the fire-wood dealer, aged 24. Some of these people gave interesting testimony. The engineer's assistant, who is a native of Ningpo, dates his interest in the gospel from the time he visited the Stranger's Home, in London, England, where he was kindly treated by Capt. Morris and Miss Powell. He has learned to discriminate between Christian and non-Christian foreigners. After a voyage of fourteen months he wished to bear testimony of the unfailing love of God to him. The barber declared he used to be ardently attached to idol worship and would beat his wife for expressing her interest in the gospel. Her patient example has had its reward, and he is now firm in his faith and love to his wife's Savior, Mr. Koo, the grocer, said the true light from the Word of God had shined in his heart, and his wife said that since her husband was convinced of the truth of the gospel he could not rest until he had convinced her of its truth also. The coolie has been a terror on the wharves, and he told of the difference the gospel has made in him. From being an opium user, wine drinker, and gambler, he has been made into a new man altogether. His one desire is to serve his Master Jesus. The gateman's daughter-in-law said that she had been through deep trouble, and it was on account of the wonderful way in which God had delivered her that she was now testifying for Him. "Doctor" Wang, who had been attending services for two years, said that he had held back on account of opium, wine, and gambling. Now he was quite free and knew that Christ had saved him from his old enemies. The painter said that his great sin was that of using foul language, but since the gospel had entered his heart his lips had been cleansed. The two best instructed converts were our school boys. They had been well taught and had an intelligent grasp of the gospel story and also of the lessons of the Epistles. Not all had advanced as far as these boys, but each of the twenty-one knew that Christ Jesus was the Son of God who came into the world to save him personally.

Our Christmas day services were of exceptional interest. Programs had been arranged and Brother Dannenberg had kindly consented to be Chairman at Miller Road. Here the boys had been taught songs and recitations, which they gave very creditably. At Yangstepoo the children under Miss Tonkin sang some Christmas carols very sweetly and Mr. Meigs gave them a short address. An Edison phonograph, presented us by the Australian churches, discoursed sweet music, including some wonderful bell solos which evidently reached the hearts of the large audience present. Altogether we feel that this has been the happiest and most successful Christmas in the history of our Shanghai work.

Shanghai.

OPPORTUNITIES FOR SERVICE DURING THE REVOLUTION.

MRS. ELLIOTT I. OSGOOD.

We had a most interesting experience in Chuchow, with the city gates closed and Gen. Chang's army going past on the outside and the Revolutionists forcing their way in on the other side of the city. There were also factions in the Revolutionary army, due largely to misunderstanding. Elliott was of great help in keeping peace and preserving the city. After Nankin went over to the Revolutionists and all was quiet, I came here with Mr. and Mrs. Best, China Inland missionaries, our nearest neighbors, who had been waiting in Chuchow for a chance to leave for over a week.

These have been times when the people who stayed by their cities had great opportunities to be of service and to win the confidence and get in friendly relations with the ruling men. Of course, there were places like Nankin where the women and children were forced to leave. We were in no danger at Chuchow, but we might have been, and a scary person had no business to be there. I was glad to have been in the midst of things and enjoyed the ex-

perience, but I know many were worried about me, as we could not send or receive mail. Yesterday Miss Lyon and the children and I went to visit the Tartar city. It made one's heart sick to see the desolation. Almost every house was destroyed and only a few beggars in the place. It brought one to realize the horrors of war. When the place was taken, hundreds committed suicide. These are times of heavy expense to the missionaries, and it is harder to know that you are having also hard times, but I hope it may soon be brighter.

Chuchow.

CHRISTIANS STANDING THE TEST.

KATE G. MILLER.

Christians are being respected now as they have not been in previous troubles. We heard the other day that some of the Revolutionist soldiers had entered the house of Mr. Lie Djao (brother of Lie Ying, and one of the teachers in the Bible College) with the purpose of sacking it, thinking that it was the home of a Manchu. In getting together the plunder they came across two Bibles, and they immediately left off their search and went away without taking a thing.

I heard from one of the Y. M. C. A. people here in Shanghai that the leaders of both sides in Nankin had sent for men to come and preach Christianity to the soldiers. The Y. M. C. A. had sent four men up in response to the call. They seem to be reaching out after something—they do n't know just what it is—they feel that perhaps Christianity will give them what they lack. It certainly is a great opportunity for those who have access to them.

Wuhu.

LUCHOWFU DURING THE REVOLUTION.

G. B. BAIRD.

War, or rather rumors of war, had made it seem wise to most of the missionaries to leave the city for a place of more safety, especially for the women and children. For some weeks Mr. Buck and I have been holding the fort for the Master. It has not been a trying situation, as the only sign of war near us has been the enrollment of about 3,000 volunteer soldiers, and their constant drilling. At the beginning of the revolution we heard many rumors of trouble for our city. Recently the city has been exceeding quiet and even free from rumors. Our work is going on almost as if there were no war in China. The daily clinic, even in the absence of the foreign doctor, is large and the wards are fairly well filled. The evangelistic meetings, both at the hospital and at the Street Chapel, are up to the usual mark. Our three schools are going on as usual, while all the Government schools are closed. Only our girls' school has been closed, as all the foreign women are away. It seems that peace will soon be established and all can come back to their work. This short interruption will mean greater opportunities for mission work than ever before.

INDIA.

JUBBULPORE NOTES.

O. J. GRAINGER.

The marriage of two of our own missionaries in one of our stations is an event of rare occurrence. On this account it was a notable event in the history of our station at Jubbulpore when Mr. W. C. Macdougall and Miss Annie Lackey were married in the mission bungalow on the afternoon of November the tenth. Both of these missionaries are of the Christian Woman's Board of Missions. Mr. Macdougall came out some years ago to take charge of the work in Calcutta, but has since transferred the field of his labors to the Central Provinces. Miss Lackey has been for most of her years of service in India connected with the work at Deogurh, in Bengal. She has been "mother" to the girls in the Orphanage at that place. Mr. and Mrs. Macdougall are to return to Jubbulpore after their wedding trip, to be associated with Dr. Brown in the Bible College. Mr. Macdougall will carry on evangelistic work also in the Jubbulpore district.

Ever since we opened work in Jubbulpore the mission has had to rent a home for its missionaries. Even after the mission bungalow was built there was not room enough for the missionaries. So we have rented a house near the Bible College. On the compound connected with this house there live a number of the students of the college, and the grounds are used as a playground for the students. The Government is now acquiring this property for its own purposes, and we will have to give it up and find accommodation elsewhere. We are sorry to have to leave this house. We had hoped the mission would some day be able to buy the place and have it as part of the Jubbulpore plant. Every missionary that has been connected with our Jubbulpore work has lived in it for a longer or shorter time. It is so near the Bible College and so well suited to our purposes

that it will be hard to get another place so satisfactory. We hope the mission will soon receive funds enough to buy and own another house.

Dr. G. W. Brown is at present away from the station. Some years ago the British and Foreign Bible Society had a committee of missionaries attempt a revision of the Hindi translation of the Old Ttestament. The revision presented by this committee was not satisfactory to the missionaries, and on this account another committee has been chosen to make a recension of the revision. Dr. G. W. Brown is a member of this committee and has been chosen its secretary. It is thought that this work will take about three months.

In the absence of Dr. Brown, the work of the Bible College is being carried on by O. J. Grainger and Miss Josepha Franklin. The work of the college has been broken into this year by the sickness of the missionaries in charge.. Dr. Brown was ill for more than two months.

Work outside the Bible College and Mission Press is practically at a standstill at present because the city and district of Jubbulpore are suffering from an epidemic of bubonic plague. Most of the people of the city have run away. As one goes out among the villages one finds the people scattered here and there in grass huts, but the villages themselves are deserted and silent. The people are afraid to let any one go near them for fear the plague may be brought to them. The work at our new out-station, Barela, is also at a standstill on this account. I was there a few days ago. The population of the town is said to be about thirty-five hundred. All but three hundred had run away, and out of that number a hundred and fifteen had died of the plague. We hope that in a few weeks we may get the work going again.

Jubbulpore.

A DAY'S WORK IN ZENANAS.

MISS MARY THOMPSON

Plague broke out in one section of Harda in December, and gradually spread to all parts of the town. For three full months Harda has been practically a deserted village. We have few plague cases now, but the people have not returned to town, and it is interesting to visit among the people scattered about in the fields, in the jungles, and by the roadside. This morning Sarabai and I started to a village about two miles from town. Dead rats, the first indication of plague, were found in this village about three weeks ago. So the people, as is the custom, put up little huts out in the fields, and by the roadside, and moved into them as soon as they could. At such times it is difficult to get many together for a meeting, so we separated as we reached this village and the nearby huts.

I had forgotten when we started that this day is a heathen festival. At such times the women are always busy cleaning out their houses and huts, so I was asked to sit down

Carpenter Shop at Damoh, India. Orphan boys learning the trade.

but once in this section of the village. I went to another place where a caste among whom I have done considerable work are living. These people usually give good attention to the gospel story, but this day they were very busy making their little flat cakes for their breakfast. After their meal, they and their husbands were going into the fields to harvest the wheat. However, we soon had some children and those who were to stay to look after them gathered around us. They love to hear the singing of the gospel hymns. After some time I met with Sarabai, and we started home, thinking that perhaps we might be able to do some preaching on the way. After going a little way we were called into a garden, where we had a good meeting with some people whom I had met often before.

On reaching home I found a missionary from the Friends Mission, who had come in about forty miles to see Doctor Drummond. She is an English lady, and she told me how that some years ago some of the Friends in England had been very much exercised about the Lord's Supper and Baptism. Their quarterly meeting decided that all should be allowed to follow the dictates of his own conscience, and still be members in good standing. She also told how that some years ago, when she proceeded on furlough, a missionary of her faith from the States was called to take up the work. This work was in a girls' orphanage. While this lady was gone to England the American missionary had a baptistry built in the orphanage, and had baptized all the girls. She told this part of her story with considerable spirit, stating that her American sister missionary has quite overstepped her bounds, since she was but substituting in the work.

Our work in the evening among the women was near Harda. Near our home is a large bungalow that was built years ago by a Greek firm that had large interests in India. But as the Hindus control the wheat interests of this section of the country at present, this bungalow is unoccupied. It is a fortunate thing for many of the people of the town during the time of plague, as many can find refuge in this bungalow, on its large veranda and on the compound. Many are glad for the change from the city. I have had visits from women who would never have been able to come to my house had they lived in the town.

The last visit of the day was to the hut of a shepherd. He owns a field and a number of cattle. His little nephew is living with him. This little boy has heard me tell many of the Bible stories. He began to tell his people of how Jesus raised the widow's son to life. He told the story very graphically, finishing up by saying, "Jesus said, 'Now boy, go home and work for your mother.'"

Harda.

Missions in the Sunday School.

A MONTHLY MISSIONARY PROGRAM.

These little programs are very popular in the schools and used in a great number of them.

Every Sunday school should appoint a Missionary Secretary and Committee to have charge of all missionary education in the school.

The program can be used any Sunday during each month. For uniformity the first Sunday is recommended.

MARCH MISSIONARY PROGRAM.

To be used as opening or closing exercise.

(Do not attempt to give this entire program; 4, 5, and 6 are co-ordinate. If your time is limited, use but one of them with the other items in the program.)

1. Missionary Hymn.

2. Memory Verse. "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life."

3. Prayer (using the topic from the Mission Prayer Cycle for 1912. Give brief explanation of topic before prayer).

4. Chart. (This chart on The Need of Missionaries can be reproduced on the blackboard or a large sheet of paper.)

The large circle represents 200,000 people to each missionary. The small white center represents one-fifteenth hundred converted (133 persons).

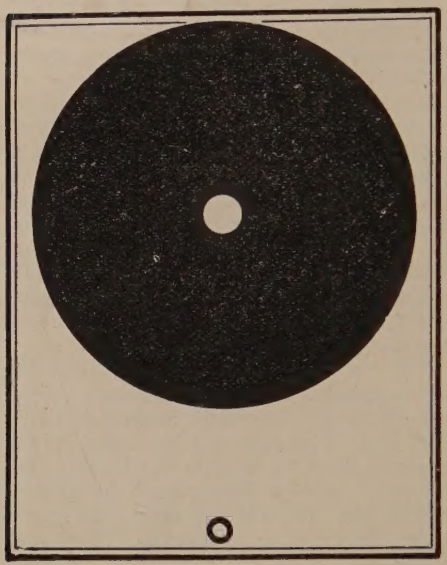
The small circle represents 740 persons to each home minister, and its white center the one-fifth converted.

5. Drill Questions on the Need of More Missionaries.—It would be well to put answers on the blackboard and have the school read in concert. Or have the missionary secretary or superintendent ask the questions and the assistant superintendent answer, followed by the answer from the whole school in concert. It is well to use the Chart in connection with these questions.

(1) How many foreign missionaries are there in the world? About 19,000.

(2) How many are necessary in order that every one might have a fair chance to be a Christian during the next thirty years? About 40,000.
(3) How many foreign missionaries have our own people? About 225.

The Need of Foreign Missionaries.



(4) How many should we have to just reach the people in the immediate fields where our missionaries are located? At least 1,000.
(5) How many heathen people are there to each foreign missionary? Two hundred thousand (about as many as the population of Indianapolis).

6. Map Drill on Mexico.—(The map can be reproduced on the blackboard or a large sheet of paper, using the model outline map suggested.)

Mission Stations: Fuente, Sabinas, Las Esperanzas, Monterey, Saltillo.

Drill Questions on Mexico:

(1) How large is Mexico, and what is the population? A fourth as large as United States—population, 13,600,000.
(2) What is the religious condition of Mexico? It is Roman Catholic. The people are ignorant and superstitious.
(3) Which one of our missionary societies does work there? The Christian Women's Board of Missions.
(4) How many missionaries and native evangelists are there? About forty.
(5) How many established churches? Seventeen.

(6) Give one strong reason why we should do much work there. The land is so near our own.

7. Missionary Incident. (To be told, not read.)

JACOB KENOLY, THE BOY WHO OVERCAME DIFFICULTIES.

(Through an oversight, the work of Jacob Kenoly, of Liberia, Africa, was omitted from the African map drill in the January Missionary Program.)

Jacob Kenoly was a poor Georgia Negro boy. He became a Christian while young and went to Edwards, Mississippi, to get an education in the colored institute there. He was apt to learn and gave evidence of deep consecration. He felt that his work was to take Christianity to his people in Africa. He sailed for Liberia, but on reaching Liverpool, England, found his money exhausted. He finally found opportunity to work his way as cook on a vessel sailing for Liberia. While on the boat he was robbed of all his belongings. He landed in Liberia penniless. He first began a school among the bushmen of the interior. He nearly lost his life with fever, and moved to the coast. Here he began a Christian school among the natives. The Government granted him land, and with his own hands he built a schoolhouse and taught the natives. The Christian Women's Board of Missions made him their missionary and aided his work. His school grew and prospered. The people appreciated his ardent love for them. In the summer of 1911, while fishing in the ocean to supply food for his students, he was drowned. Jacob Kenoly's life was brief, but his work goes on. His life will always be an inspiration and his memory will be perpetuated through the work in Liberia which he so heroically planted.

8. Missionary Hymn.

9. School in Concert. Carey's words: "Expect great things of God, attempt great things for God."